

# Lottie Moon's Diary

## Part I

(Note: Through the fall of 1879, the Western Recorder printed a diary by Lottie Moon. She was then in the sixth of her thirty-nine years as a missionary in North China. Miss Moon served primarily as a traveling evangelist and teacher among women. This record of an evangelistic tour reveals much of the life she led until she collapsed of exhaustion, old age, and malnutrition at Christmastime in 1912. These excerpts from the diary will be printed as a serial, as was done one hundred years ago.)

**A VILLAGE IN NORTH CHINA** — We came in chairs and there was nothing especially noteworthy by the way, except perhaps the inn at which we spent the night, the cleanest and best kept I have ever seen in China.

Having so long a journey to make in a given time, we did not halt at many of the villages.

On reaching here, we found many of the villagers gathered on the street to receive us. We were taken to the house of the native preacher's father and remained there an hour or two, Mrs. C. staying in the house with the women, and I taking such children as I could induce to learn, out in the yard. After a while, we were conducted to our quarters.

The room at our disposal is rather large. In one corner is the brick bed, on which I sit as I am now writing. This bed is covered with a piece of matting. My bedding is rolled up and placed at one side of the "kong" (Chinese brick bed heated by fire underneath) during the day. Having brought a good quantity of bedding, I am as comfortable and sleep as soundly as at home. The floor is mother earth. The furniture of

the room is one table, two chairs, and some benches. There is no ceiling, and the inside of the thatched roof is visible. As the Chinese would say, no need to say that the walls are black. There is one window which did have paper on it in the usual style, but feeling suffocated for lack of air, I have gradually torn a good part of it away to the amazement of the Chinese, who fear cold and think nothing of bad air. Our yard is filled with farm produce, so that except for a space of a few feet we could hardly say we have one.

We have worked hard since getting here. The people come immediately after breakfast, when the native preacher reads, talks, and prays. After that, Mrs. C. talks to whomever comes, and I teach the girls. About ten girls and women have shown a real eagerness to learn and I have taken delight in teaching them.

Dinner time came, and a table was

placed before us, on which, to our dismay, was food prepared in the Chinese manner. To eat it was almost sure to make ourselves sick; not to eat it, we feared would mortify our kind hosts. Then those chopsticks! I never could learn to use them. While we were wondering what we should do, Mrs. C's cook made his appearance with a lunch basket. We still tried to force down the least distasteful portion of the Chinese food, but finally gave it up in despair. (Note: In a few years, Miss Moon overcame her distaste and learned to eat whatever was set before her.)

After dinner we had an extremely disagreeable time; an old woman said

some very insulting things at which they all laughed. I was very glad when the time arrived to return to this village.

As I entered the village, a woman of my acquaintance insisted that I should sit down and rest. I accepted her invitation and soon a number of women and children gathered around. Among the children, I recognized several girls I had taught, so I began to ask them questions from the catechism. The women seemed very much pleased that the girls could answer.

I get very tired of the Chinese asking questions. Today a woman commenced in the usual style. "How old are you?" And then for every question

I managed to ply one or two in return. I think I got the best of it for once. I am usually tolerably patient, but sometimes, when I'm tired out, and they begin to finger my clothes and ask dozens of personal questions, I feel ready to go wild. But they never feel acquainted until they know all about one's father, mother, daily work, food, what one's clothes cost, etc. An old lady has come in and looked curiously at my writing until Mrs. C. opened a satchel which diverted her attention. Now she is regarding me again. One learns to know the torture of being under human eyes during these country tours.

(To be continued next week)



## Executive Committee

The Executive Committee of the Mississippi Baptist Convention Board is shown in the Executive Committee room of the Baptist Building in Jackson following the election of the committee by the board. Seated at the center of the table is James Street, Wiggins, the chairman of the committee. To his right is Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. To Street's left is Murray Alexander, Greenville, vice-chairman, and Mrs. Charles Tyler, Collins, secretary. Others seated at the table are, left to right, James Yates, Yazoo City, vice-president of the Convention Board; Brooks Wester, Hattiesburg, president of the board; and Mrs. Larry Otis, Tupelo, secretary of the board. Standing left to right are the other Executive Committee members: Raymond Lloyd, Starkville; Alton Yarbrough, Grenada; Ingram Foster, Prentiss; Robert Hamblin, Tupelo; Clark McMurray, Pascagoula; Irving Parks, Houston; and John Causey, Corinth.

## Mississippi Convention Board Aids In New Church Expansion

Brooks Wester, pastor of First Baptist Church, Hattiesburg, was elected president of the Mississippi Baptist Convention Board last week during the post-convention meeting of the board.

Wester is also chairman of the Southern Baptist Convention Executive Committee, the Convention Board's counterpart on a national scale.

Convention Board members named James Yates, pastor of First Baptist Church, Yazoo City, as vice-chairman and re-elected Julia Otis of Tupelo as secretary. These three Convention Board officers automatically became members of the board's Executive Committee.

Other Executive Committee members elected were Murray Alexander, layman of Greenville; John Causey, pastor of First Church, Corinth; Ingram Foster Jr., layman from Prentiss; Robert Hamblin, pastor of Hattiesburg Church, Tupelo; R. Raymond Lloyd, pastor of First Church, Starkville; Clark McMurray, pastor of First Church, Pascagoula; Irving Parks, layman from Houston; Charles Pickering, layman from Laurel; Graham Smith, minister of music at Temple Church, Hattiesburg; James Street, pastor of First Church, Wiggins; Mrs. Charles Tyler of Collins; and Alton Yarbrough, minister of education at First Church, Grenada.

### Chairman Named

The Executive Committee elected Street as its chairman, named Alexander as vice-chairman, and re-elected Mrs. Collins as secretary.

To fill a vacancy on its staff, the Convention Board elected Joel Haire, pastor of First Church, West Point, as a consultant in the Department of Stewardship and Cooperative Program Promotion. He will replace Clarence Cutrell, who will retire Dec. 31.

The board members authorized an amendment to the retirement policy of Convention Board staff members whereby professional workers may participate in additional retirement

provisions at the rate of 1 percent of salary for each three years of employment and the board will match it percent for percent to a maximum of 5 percent.

The New Church Expansion Committee of the board gained approval of the distribution of funds from the 1979 State Missions Offering. Golden Triangle Association will receive \$35,000 for Lakeview Church in Lowndes County, sponsored by Fairview Church; for a five-acre mission site and \$18,000 for a mobile chapel. Jackson Association will receive \$15,000 for downpayment on a 3½-acre site on Ingalls Avenue in Pascagoula for an Indian church. And Hinds-Madison Association will receive \$18,000 for a mobile chapel for Lake Cavalier Church in Madison County.

## Church Is Equipped To Combat Alcoholism

By Robert O'Brien

INDIANAPOLIS, Ind. (BP) — Religious leaders here agreed that the church, which affects society's value system, is uniquely equipped to help combat the national problem of alcoholism and drug abuse, which has reached epidemic proportions.

The 200 leaders from 40 religious denominations and groups spent three days examining the impact of alcohol and other drugs on contemporary life and how they can effectively combat abuse.

Although "other drugs" were discussed, most speakers dealt with alcohol abuse and alcoholism, identified by John DeLuca, director of the National Institute on Alcohol Abuse and Alcoholism as probably the nation's number one public health problem.

"Five years ago this conference couldn't have been held," said one participant, "because religious groups,

Given priority for the 1980 State Missions Offering were a minimum of \$15,000 for payment on the Ingalls Avenue site; the Summerville Planned Community church site in Hinds-Madison Association; the Deerfield Community church site in Hinds-Madison Association; the Pleasant Association for Jumpertown Church, sponsored by Gaston Church of Booneville; and Gulf Coast Association for a North Biloxi church site.

The Oldham Little Church Foundation in Houston, Texas will be asked for a grant for the Jumpertown church.

A new rate schedule for Gulfshore Baptist Assembly was authorized. Two-bed rooms will be \$19.25 per day per person including meals. The cost has been \$17.50. The eight-bed rooms

(Continued on Page 3)

split over how to approach the alcohol problem, wouldn't have had the patience to talk to each other. We've come a long way in willingness to listen to each other."

David Hancock, a Presbyterian clergyman from Minneapolis, put that tension into perspective. He urged church people, divided over whether total abstinence or moderation is the best way to deal with alcohol, to drop self-righteous attitudes and work to

(Continued on Page 2)

## Bible Drill Clinics Set

Bible Drill-Clinics for the training of persons who work with boys and girls in the Children's Bible Drill and Youth Bible Drill have been scheduled in eight locations in North Mississippi, December 10-11, according to Kermit S. King, Director of the Church Training Department which sponsors the drills.

Clinic Leaders are: Bill Hardy, Minister of Education, First Church, Columbus; Mrs. Hayward Walters, Jackson; Mrs. Vivian Reeves, Children's Director, Broadmoor Church, Jackson; and Reuben Moore, Philadelphia.

Locations on Monday, December 10, are at First Church, Corinth; Hernando Baptist Church; First Church, New Albany; and First Church, Oxford.

Clinics scheduled on Tuesday, December 11 are at First Church, Amory; West Marks Church; First Church, Ripley, and First Church, Calhoun City.

Starting time in each location is 7:00 p.m.

These clinics will train persons from the churches in the rules and procedure.

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# The Baptist Record

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## February Evangelism/Bible Speakers To Examine Sin

The 1980 Evangelism/Bible Conference will take a hard look at sin when it meets Feb. 4-6 at First Baptist Church,

Columbus.

The conference, in its second year since the two conferences, Evangelism and Bible, combined, will feature Bible teaching, and seminars on a number of topics.

Featured speakers for the conference include Adrian P. Rogers, pastor of Bellevue Baptist Church, Memphis, and president of the Southern Baptist Convention; Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex.; Homer G. Lindsay, Jr., pastor of First Baptist Church, Jacksonville, Fla.; and Frank Pollard, pastor of First Baptist Church, Jackson, Miss.

Sub-conferences during the program, from which participants will choose to attend, include six sessions on the topic of sin. These sessions are entitled: "Sins Against God," led by Penrose St. Amant; "Nature and Genesis of Sin," led by Clyde T. Francisco; "The Extent and Evil of Sin," led by Benny Jackson; "Sins of the Spirit and Against Ourselves," led by Don Stewart; "Punishment Against Sin," led by S. A. Atkins, and "Sin Against Our Neighbor," led by Jerry Breazeale.

Two other sub-conference sessions will be on "Planning for Evangelism in the Small Church," to be led by Ken Carter of the Home Mission Board evangelism staff, and "Planning a Year-Round Program of Evangelism," to be led by Fred White, also of the HMB evangelism staff.

St. Amant is retired president of the Baptist Theological Seminary, Ruschlikon, Switzerland. Francisco is professor of Old Testament Interpretation



Rogers

Lindsay

Francisco

Chafin

Pollard

## Missions Income Passes \$9 Million In November

Cooperative Program figures for the first 11 months of 1979 from churches of the Mississippi Baptist Convention total \$9,219,666, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

This is \$53,000 over the pro-rated budget figure for 11 months.

The total for November from churches is \$866,318 which is an increase of \$3,961 over the income for November of last year.

Said Kelly, "With only one more month to go in our 1979 budget year, Mississippi Baptists continue to show strong support for the work they have banded together to accomplish."

## Rogers Calls On Baptists To Urge Hostage Release

MEMPHIS, Tenn. (BP) — Southern Baptist Convention President Adrian Rogers urged here that members of the nation's largest Protestant denomination wire or write the U. N. Iranian embassy in New York City "strongly urging swift release of the American hostages in Iran."

Rogers, who also urged "concentrated prayer of intercession in this grave matter," invited "persons of all faiths concerned for world peace and humanitarianism to join Southern Baptists in praying and writing." He said the embassy's address is 622 Third Ave., New York, N.Y. 10017.

"Letters and telegrams should be emphatic and show deep feeling but not be hostile or sarcastic," suggested Rogers, pastor of the 11,000-member Bellevue Baptist Church, Memphis, Tenn.

"As Christians, we should show our love for all people but, at the same time, show that we strongly oppose mistreatment of American citizens and make it clear that we support our government."

Rogers emphasized the need for prayer, declaring that "a military confrontation with religious overtones would be a moral and spiritual disaster."

## Joel Haire Elected To State Stewardship Staff



Joel Haire

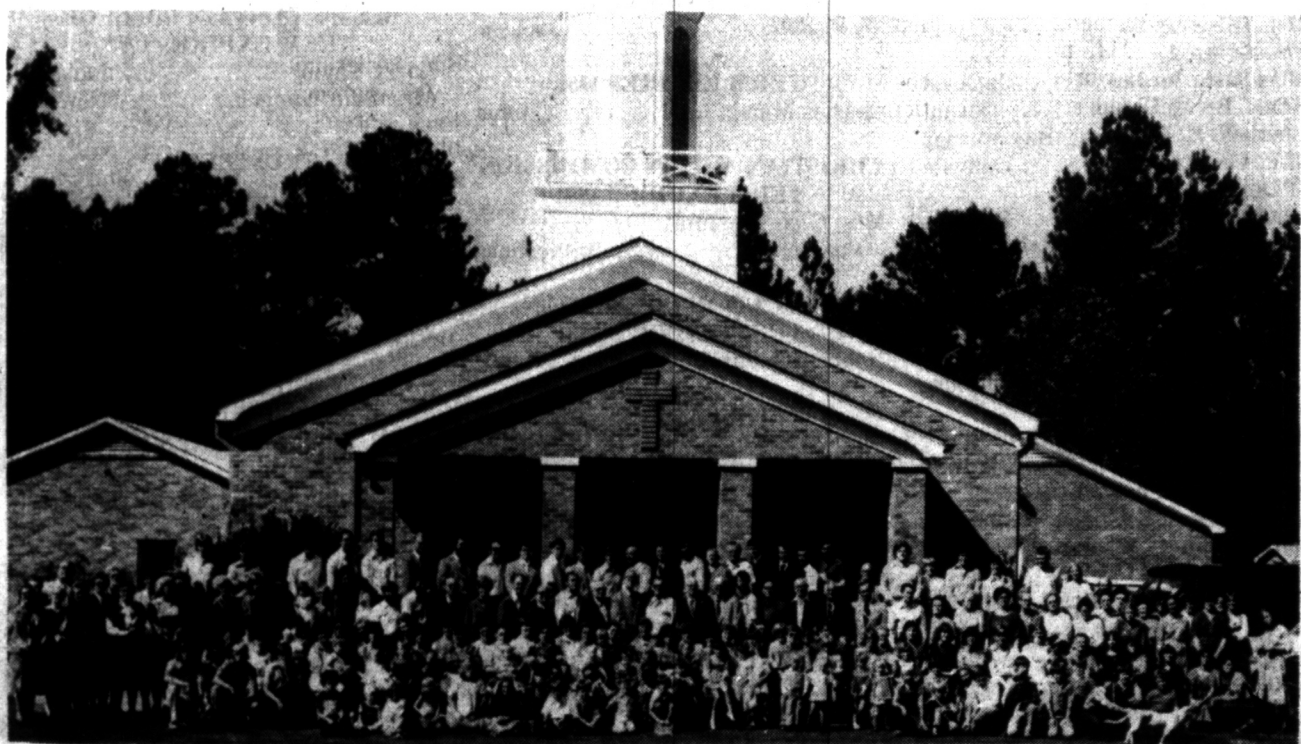
Joel Haire, 45, pastor of First Baptist Church, West Point, has been elected to the staff of the Mississippi Baptist Convention Board.

Haire will begin work Jan. 1, 1980 as consultant at the convention board's stewardship department.

A native of Lafayette Springs, Miss., Haire is a graduate of Vardaman High School, Mississippi College, and earned the master of divinity degree from New Orleans Seminary.

He has been pastor of Thompson Baptist Church, Smithdale; Ridgeland Baptist Church, Ridgeland; and First Baptist Church, Water Valley. Haire has served at West Point since 1969.

Haire and his wife Mary have two children.



## Mt. Moriah Sunday School

These are the 177 folks who attended Sunday School Oct. 28 at Mt. Moriah Baptist Church, Bogus Chitto. That day was High Attendance-Picture Day in Mississippi Baptist churches and a number of them sent in photographs to the Baptist Record.

Some of the other photos are printed inside on page 3. Mt. Moriah's pastor, Ronny Robinson, is a bi-vocational pastor employed as field supervisor with the Mississippi Department of Corrections.



## Equipped To Combat Alcoholism

(Continued from Page 1)

gether to solve problems growing out of misuse of the drug, alcohol.

Speakers ranged from those strongly urging abstinence to those calling for combating the problem in a context of moderate use. Alcoholism was variously defined as a disease, a disease resulting from sin, and a sin.

DeLuca, a conference speaker, hailed the efforts of the religious leaders — Protestant, Catholic, Orthodox and Jew — sponsoring the conference, and especially the organizational work of Owen Cooper, retired industrialist from Mississippi. Cooper is a former president of the Southern Baptist Convention.

"The strongest network of organizations available to deal with this extensive public health problem is religious groups," DeLuca declared.

The religious leaders emphasized the need to work together to combat the abuse of alcohol, a dangerous drug, which statistics show can wreck homes, destroy individuals, result in thousands of deaths across the country, and create a financial drain.

Alcohol was identified as an addictive, mind-altering, mood-changing, central nervous system depressant, similar to chloroform, which can relieve stress and produce euphoria, but which also can impair conscience, judgment, reason, insight, memory, speech, hearing, vision, and muscular coordination.

DeLuca said Americans owe it to themselves to analyze the costs of alcohol vs. the benefits of its use by many as a "recreational beverage."

Speakers cited research which shows that alcohol-related problems cost \$43.5 billion each year, contribute to the death of 205,000 persons each year, and has a severe and rapidly escalating impact on women and youth. The United States has 10 million alcoholics.

Creation of an "American Dachau for Alcohol Related Killing" for the 205,000 Americans killed each year by alcohol would "dramatize the wastage of human life by the alcohol beverage industry," declared Jimmy R. Allen, pastor of First Baptist Church, San Antonio, Texas, and immediate past president of the Southern Baptist Convention.

Three of the "sufferers," who have successfully battled alcoholism, addressed the conference, urging unceasing efforts to deal with the problem. They are Don Newcombe, former Brooklyn Dodger pitcher; former Iowa governor and U.S. senator, Harold Hughes; and David Works, an Episcopal clergyman and president of the North Conway Institute, Boston, Mass.

"I know how good I was," said Newcombe. "I just wish I could see how good I could have been. I should have been able to play another five or six years," he said, blaming an excessive use of alcohol for cutting his career short.

Nationally-syndicated columnist Jack Anderson, taking a different perspective on the problem, said the current crisis in Iran is the result of the United States' use of personnel who offended the Iranians by their personal habits, including use of alcohol and other drugs.

"The ugly American has turned much uglier overseas because he has become a carouser," declared the Mormon layman. "When Ayatollah Khomeini came to power, he closed the bars and preached anti-American sermons."

Owen Cooper of Yazoo City, Miss.; Peter G. Young, a Catholic priest from New York; and Phillip Hansen, a Lutheran chaplain from Minneapolis, capped off the conference with calls for effective action.

"We must work together to reach a solution of the ageless problem (alcoholism) which has plagued humanity from ancient times," Cooper said. "To do less weakens the witness of the church and destroys homes and individuals."

"We are called to be changed agents, to help people be what they are intended to be," declared Young, president of the Council on Alcoholism for New York.



### Property Transferred To Village

Pictured are the principals in the transfer of Our Town, Inc., property, to the Baptist Children's Village. In a joint board meeting of the two organizations on Nov. 16, the Village accepted Our Town property near Brookhaven to be used as a satellite facility for boys and girls. From left to right are: Eugene Simmons of Jackson, secretary/attorney, Our Town, Inc.; Robert W. King of Jackson, secretary/attorney, board of trustees, the Baptist Children's Village; Frank Betts of Jackson, treasurer, Our Town, Inc.; D. J. Vanlandingham of Jackson, chairman of the board, Our Town, Inc.; William F. Evans of Meridian, president, board of trustees, the Baptist Children's Village; James Carr of Jackson, president, Our Town, Inc.

## State Conventions Update

### New England Baptists

#### Lay Constituting Challenge

PORTSMOUTH, N. H. (BP) — The Baptist General Association of New England adopted a 1980 budget of \$915,000, including an anticipated \$142,380 from association churches. Twenty percent of the association income is designated for world mission causes through the Cooperative Program.

Of the local revenue, \$9,277 represents a challenge budget for funds to organize as a convention. If the 1982 constituting goals of two associations are met, New England would be the 36th state or area convention within the Southern Baptist Convention. There are currently 34 conventions covering Southern Baptist work in all 50 states, and Iowa Baptists plan to become the 35th state convention in October of 1982.

### Nevada Baptists

#### Change Name

HAWTHORNE, Nev. (BP) — Nevada Baptists changed their name and adopted bold goals at their first annual meeting since becoming a state convention in October 1978.

One hundred sixteen messengers, at least one from each of the 75 churches and missions in the convention, voted to drop "Area" from their name and become simply the Nevada Baptist Convention.

#### Ark. Sets Newspaper Trial, Challenges Messengers

LITTLE ROCK, Ark. (BP) — Arkansas Baptists during their annual convention challenged the requests of messengers from three churches to be seated and moved to put their state newspaper under a separate board.

The seating of messengers from Russellville First Baptist, Hot Springs First Baptist and Vanderbilt Avenue Baptist in West Memphis was challenged because of their alleged practices of open communion and accepting persons baptized by immersion in another denomination for church membership. The messengers were seated.

Messengers from Vanderbilt Avenue said their willingness to accept a couple baptized in another denomination was based on the grounds that the church of Southern Baptist Convention President Adrian Rogers did the same thing.

Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., said in an interview later that his church did in fact accept for membership "those who have been immersed in a church of like faith and practice." He said it happens rarely and the beliefs of each membership applicant is examined.

### Douglass Murder Suspects Caught

OKLAHOMA CITY, Okla. (BP) — Police captured two suspects in the murders of Richard and Marilyn Douglass Nov. 21 in Craig, Colo.

Douglass, pastor of Putnam City Baptist Church, and his wife were killed in their home Oct. 15. Their son, Brooks, 16, and daughter, Leslie, 13, were also wounded by the intruders but have since been released from a local hospital. The children are now living with relatives and have been guarded by a deputy sheriff since their release from the hospital.

Capture of Glenn Burton Ake, 34, and Steven Keith Hatch, age 26, on a ranch in northwest Colorado was the first word of the suspects since their trail grew cold in Arkansas shortly after the murders.



### Convention Board Officers

The new officers of the Mississippi Baptist Convention Board visit following their election last week at the post-convention meeting of the board. Left to right, they are Mrs. Larry Otis, Tupelo, secretary; Brooks Wester, pastor of First Church, Hattiesburg, president; and James Yates, pastor of First Church, Yazoo City, vice-president. The officers of the Convention Board are automatically members of the board's Executive Committee.

### Dec. 11 At Garaywa

## Michigan Leader Will Teach 1980 Home Mission Preview

Dorothy Sample, president of Michigan WMU, will share information about the section of the country which will be the focus of the 1980 Home Mission Graded Series study — the north central states — at the Home Mission Study Institute scheduled by Mississippi WMU on Dec. 11 at Camp Garaywa from 10 a.m. until 2 p.m.

There will also be age-level conferences for teaching the books led by the state WMU staff. The institute is planned for three groups of people: all who

will teach any of the Home Mission Graded Series books in their churches, associational directors who will teach any of the books in churches in their association besides their own church, and associational directors and teachers enlisted to conduct a mission study institute in their association in early 1980. Teachers will be taught to teach the books.

Teaching materials will be available for purchase. Cost of the day is \$3.00. This includes lunch and insurance.

## Bible Drill Clinics Set

(Continued from Page 1)

dures of the Children's and Youth Bible Drills, enlistment of boys and girls in the drill, and preparation for participation in the drill. In some instances these persons will be the elected Children's Leaders or Youth leaders in Church Training. In some churches individuals are selected specifically to work with boys and girls in preparing for the Bible Drills.

Each year the Church Training De-

partment schedules Bible Drill Clinics in one area of the state.

In the 1979 drills there were 950 participants. Of these 623 were in the Children's Bible Drill and 327 in the Youth Bible Drill. These participants were from 273 churches in 57 associations.

Many associations plan their own Bible Drill Clinics. Two of these are Lauderdale Association whose clinic is scheduled at the Baptist Center in Meridian on December 4, and Scott Association whose clinic will be December 13 at Bethlehem Church, Forkville.

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## If you're tired of trying to play the perfect wife, read this book.

What really matters, according to author Ruth Senter, is not to whom we are married or what roles we happen to fill in life, but how we respond to the life God has set before us. So *You're the Pastor's Wife* gets right down to the root of life's tension points in such chapters as: How Many Times Does It Take To Be Good? The Problem With Pedestals, A Husband's World Is Not All Male, What Do I Have To Feel Guilty About? Help, I'm Lonely, and Where Does Job End and Home Begin?

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## Board Members, Trustees Elected At 1979 MBC

### CONVENTION BOARD MEMBERS TERM EXPIRES 1982

#### Association Town

Attala, Johnny Parks ..... Kosciusko  
Carroll, William Patten N. Carrollton  
George, Ransom L. Walters Lucedale  
Greene, Fred Hight ..... Leakesville  
Grenada, Alton Yarbrough ..... Grenada  
Grenada, William Waddle ..... Grenada  
Gulf Coast,  
Mrs. Elise Curtis ..... Gulfport  
Hinds-Madison,  
Miss Susie Jordan ..... Jackson  
Holmes, Ed McDaniel ..... Durant  
Jasper, W. E. Phillips ..... Bay Springs  
Jeff Davis, Ray Henry ..... Oakvale  
Jeff Davis,  
Ingram Foster, Jr. .... Prentiss  
Jones, Bruce Jolly ..... Sandersville  
Jones, Tommy King ..... Laurel  
Lamar, Eddie Hamilton ..... Sumrall  
Lauderdale, Wm B. Webb ..... Meridian  
Lawrence, Ken Marler ..... Monticello  
Lebanon, Brooks Wester Hattiesburg  
Lebanon, Mrs. Julia  
Kelly ..... Hattiesburg  
Lee, Leo Barker ..... Baldwin  
Leflore, Walter Yeldell ..... Greenwood  
Lincoln, Ernest K. Sadler Brookhaven  
Monroe, Tommy Whaley ..... Nettleton  
Montgomery,  
George Steward ..... Duck Hill  
Panola, James Smith ..... Batesville  
Pearl River,  
Dale Patterson ..... Picayune  
Perry, Van C. Windham Hattiesburg  
Quitman,  
Truman D. Scarborough ..... Crowder  
Scott, Clyde Little ..... Forest  
Tate, Claude Lazenby ..... Senatobia  
Washington,  
Perry Claxton ..... Greenville  
Winston, Ken Anderson ..... Louisville  
Yazoo, James Yates ..... Yazoo City

### TERM EXPIRES 1980

#### Association Town

Itawamba, Tommy Waddle ..... Golden  
Walthall, Elmer Howell ..... Jayess

### TERM EXPIRES 1981

Calhoun, Anthony Kay ..... Calhoun City  
Smith, Giles Hankins ..... Mize

### BOARD OF MINISTRIAL EDUCATION TERM EXPIRES 1980

W. P. Bobo ..... Jackson

### TERM EXPIRES 1981

Charles Martin ..... Clinton

### CHRISTIAN ACTION COMMISSION TERM EXPIRES 1982

Mrs. Glen (Thelma) Pearson ..... Hattiesburg

### EDUCATION COMMISSION TERM EXPIRES 1981

Robert Upchurch ..... Tupelo

### TERM EXPIRES 1982

James Hefflin ..... Greenville  
Gene Henderson ..... Columbus

### HISTORICAL COMMISSION TERM EXPIRES 1982

D. R. Roach ..... Columbus  
Talmadge Smith ..... Natchez

### BAPTIST CHILDREN'S VILLAGE TERM EXPIRES 1982

Charles Hull ..... Winona  
Jim Futral ..... Amory  
Charles Miller ..... Jackson  
Bill Pruitt ..... Picayune

### BAPTIST FOUNDATION TERM EXPIRES 1982

Bill Baker ..... Clinton  
Harvey Ray ..... Meridian

### BAPTIST MEDICAL CENTER TERM EXPIRES 1982

R. L. Miller ..... Jackson  
Ralph E. Rives ..... Jackson

### BAPTIST MEMORIAL HOSPITAL TERM EXPIRES 1982

Cameron Dean ..... Tribbett  
Noel Cumba ..... Greenville

### TRUSTEES OF BLUE MOUNTAIN COLLEGE TERM EXPIRES 1982

Larry Taylor ..... Jackson  
Mrs. Sam Waggoner ..... Newton

### TRUSTEES OF CLARKE COLLEGE TERM EXPIRES 1981

Gary Berry ..... Brandon

### TERM EXPIRES 1982

Wayde Ousley ..... Gulfport

### TRUSTEES OF MISSISSIPPI COLLEGE TERM EXPIRES 1982

Tom Hederman ..... Jackson  
W. D. Lofton ..... Brookhaven

### TRUSTEES OF WILLIAM CAREY COLLEGE TERM EXPIRES 1982

Bruce Aultman ..... Hattiesburg  
Bob Eustice ..... Biloxi

### TRUSTEES OF MISSISSIPPI BAPTIST SEMINARY TERM EXPIRES 1980

Bobby Walton ..... Foxworth  
Mrs. Jo Holloman ..... Jackson

### TERM EXPIRES 1982

S. H. McDonnell ..... Jackson  
Bill Lipsey ..... Indianola



Drill. . . or for adults who might consider accepting this responsibility in your church. If you have never had participants from your church or if your Bible Drill leaders feel the need for additional help — THIS IS FOR YOU.

## 1979 BIBLE DRILL CLINICS

| DECEMBER 10                 | DECEMBER 11                  | CLINIC LEADER   |
|-----------------------------|------------------------------|---|
| CORINTH<br>First Church     | AMORY<br>First Church        | BILL HARDY, Min. of Ed.<br>FBC, Columbus                          |
| HERNANDO<br>Hernando Church | MARKS<br>West Marks Church   | MRS. HAYWARD WALTERS<br>Jackson                                   |
| NEW ALBANY<br>First Church  | RIPLEY<br>First Church       | REUBEN MOORE<br>Philadelphia                                      |
| OXFORD<br>First Church      | CALHOUN CITY<br>First Church | MRS. VIVIAN REEVES,<br>Children's Director,<br>Broadmoor, Jackson |

STARTING TIME IS 7:00 P.M.



# Mississippi Convention Board

(Continued from Page 1)

will be \$17.75 per person per day including meals. The efficiency apartments will be \$24 per day for two adults, \$33 for three adults, and \$40 maximum. The Youth Conference Package Plan will be \$61 for the conference per person including meals and lodging. There will be 10 campsites available for self-contained campers at \$5 per night with a 50 cents per person participation fee charge. Reservations will be accepted after March 1 for in state and after April 1 for out of state.

The board authorized that \$21,983 be spent from the current fund balance for the repair of an air conditioner breakdown in the Baptist Building and that \$40,000 be spent from the current fund balance for needed painting and repairs at Gulfshore.

On the recommendation of the Christian Education Commission, the board determined the 1980 college fund distribution. In the allocation 35 percent will be used for administration, 10 percent for graduate education, 45 percent for instruction, and 10 percent for special services. Of the special services, 9 percent will go for ministerial enrollment and 1 percent for support of the Education Commission.

Blue Mountain College will get \$308,884, Clarke will get \$242,436, Mississippi College will get \$967,034, and William Carey will get \$659,646. With \$22,000 for the Education Commission, that amounts to \$2.2 million.

The commission reported that there are in Mississippi Baptist colleges 869 freshmen, 715 sophomores, 1,131 juniors, 892 seniors, 1,633 graduate students including those in law school, and 1,119 special students. That makes a total of 6,359. Blue Mountain has 371, Clarke has 157, Mississippi College 3,200, and William Carey has 2,631.

There are 383 ministerial students in the colleges with 96 at Blue Mountain, 32 at Clarke, 106 at Mississippi College, and 149 at William Carey. The number of students are determined in full-time equivalents with 304 at Blue Mountain, 137 at Clarke, 2,323 at Mississippi College, and 1,469 at William Carey.

The commission reported that the cost per full-time student from the Cooperative Program going to each school was \$1,106 for Blue Mountain.

The rich man is not one who is in possession of much, but one who gives much. — Chrysostom

## Baptist Men Will Send Suits To Northern Plains

It is Christmas time when Baptist Men across the State have the opportunity to send new suits to Southern Baptist preachers in the Northern Plains Baptist Convention.

Baptist Men of Mississippi have been participating in this project for a number of years. In the past, suits were sent only to Montana as a part of our pioneer missions effort. This year the Brotherhood is branching out a bit and will send suits to South Dakota and Wyoming pastors, as well as to new pastors in Montana. Hopefully 50 to 55 suits will be sent to pastors in these States.

The Brotherhood Department will be receiving information from the Northern Plains Baptist Convention, giving measurements and color preferences of the recipients. The suit committee will begin selecting and mailing suits as soon as the forms are received.

Anyone interested in taking part in this mission venture may make a check payable to the Mississippi Baptist Convention Board, designating it for the Northern Plains Suit Fund. It is estimated that a suit can be purchased for \$95.00. Please address mission gifts to the Brotherhood Department, P. O. Box 530, Jackson, Mississippi 39205.

## Names In The News . . .



BOB AND NICKI WILLIAMS led the morning worship service at Pearlhaven Church, Brookhaven Nov. 18. Bob is a former professional race car driver who shares his testimony through the medium of chalk talk presentations. Nicki, who is known as Miss Anne to Romper Room viewers throughout the state, spoke to the children and sang with Bob during the service. Pastor Jimmy Houston reported that Sunday School attendance was 20% greater than the previous week and the special "Harvest Offering" exceeded the established goal.

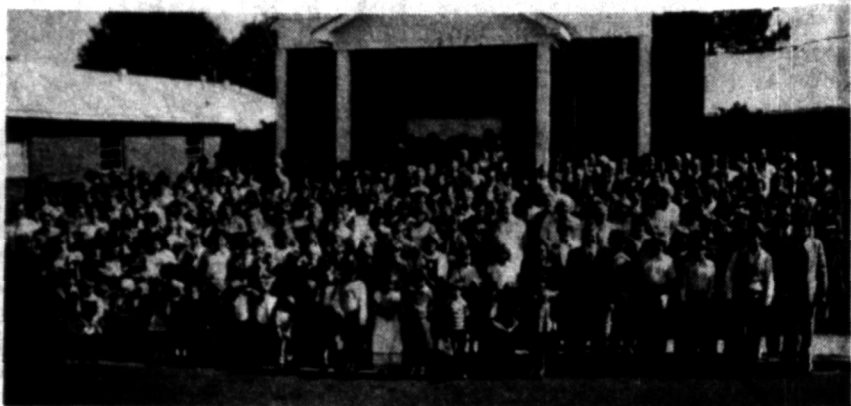
The couple will entertain on Dec. 13 at 6:30 p.m. at a banquet at Parkway Church, Jackson. On December 15, they are scheduled to present a program in Lamar County Baptist Association.

\$1,770 for Clarke, \$416 for Mississippi College, and \$441 for William Carey.

During the Executive Committee meeting this group authorized a \$2,500 payment to the Hillcrest Church near Lucedale for damage sustained during Hurricane Frederic. The church found itself under-insured for its \$8,820 damage. The payment will be made out of the church building aid fund from the State Mission Offering. Also Grady

Crowell was approved as the director of missions in the Clark and Wayne Associations, and Guy Culver was approved to become the director of missions in Alcorn and Tishomingo Associations upon the retirement of W. C. Gann. Culver is now director of missions in Union County Association. The approval makes these associations eligible for a \$1,500 per year stipend from the state convention.

## Sunday Schools Pictured On High Attendance Day



Trinity Baptist Church, Carthage.



Washington Baptist Church, Washington.



Fairview Baptist Church, Columbus.

## Human Relations Seminars To Center On Stewardship

Human Relations Seminars will be held January 14, 15, 16, 17 around the theme of stewardship and presentation of the new program of the Mississippi Baptist Seminary, according to Richard Brogan, president. Places and speakers for the seminars in addition to Brogan will be as follows: Jan. 14 — Copiah-Lincoln Junior College, Brookhaven, P. A. Michel of Brookhaven; Jan. 15 (Day) — Baptist Building, Jackson, J. Roy McComb of Columbia; Jan. 15 (Night) — Mississippi Baptist Seminary, Jackson, new building at 3160 Lynch Street, Ed North of Quitman; Jan. 16 — First Baptist Church, Starkville, Jackie C. Hamilton of Meridian; and Jan. 17 — Baptist Student Center, Delta Junior College, Moorhead, Harold Jordan of Vicksburg.

The seminars will begin at 10:00 a.m. and adjourn at 12:30 noon with the exception of the meeting at Mississippi Baptist Seminary, which will begin at 7:00 p.m.

Each of the inspirational speakers was on the summer stewardship tour of African churches and seminaries and will give a brief report on their trip prior to the message on "Living the Responsible Life." A book by this title, used as a reference on the tour, will be presented each of the participants in the conferences.

This annual series of meetings, co-sponsored by the Christian Action Commission and the Mississippi Baptist Seminary, is attended by both black and white pastors and other church leaders from the several Baptist Convention groups in Mississippi.

husband, Daniel Pittman, died in 1955, but her two sons, Henry and Joe, were present for the birthday celebration.

For ten years Mrs. Pittman was blind, but at age 100, she had surgery that restored her sight.



Jim McVay, right, has achieved a record of 30 years perfect attendance in Sunday School. Claude Duke, left, director of Sunday School, Bissell Church, Lee County, presented him with a pin. G. L. Ford is pastor.

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### Objectionable TV material . . .

## The protest is at the marketplace

Unfit movies and sorry television shows have very little interest for me, and perhaps I miss some things I should see because I just don't want to look at a lot of the stuff that is available. Maybe I misjudge some of the material that is offered, but I have not seen a lot of network offerings that I care to take time to watch, as far as television is concerned. My movie experiences are few.

I did not see the much-publicized television show concerning incest recently. Perhaps I should have watched it, but I wasn't interested. I wish it had not been put on. Surely there could have been something worthwhile to show.

Recently the Baptist Record has had comments on the struggle in Jackson over serving liquor past midnight. During the course of the effort a television news crew came by to film a brief interview concerning the liquor issue.

In a very friendly way the TV crew and I began to discuss the nature of network television programming in an off-the-record talk. A part of the discussion revolved around the difference between offering smutty stuff in a closed-in theater and piping indecent

material into the dens and living rooms of families all across the nation.

There is a great deal of difference, I feel. I could wish that the closed-in theaters did not present the movies I see discussed in national news publications. I don't go see them because I don't want to, so I can't discuss their content on a first-hand basis. But at least the viewer has to leave home, pay admission, and go into a theater provided by the owner and using the owner's equipment.

Television is a different matter entirely. The viewer stays in his own home. He has no choice in what the networks are offering. The networks are mentioned because there is no control other than economics over what they present. The viewer sits in his own home and provides a set which he has paid for to be used by the networks to feed him entertainment that is not fit to watch. In addition to that, the broadcast media uses the airways that can be nothing but public. They belong to all of us. The networks should be held accountable, but they are not. The local stations are licensed by the Federal Communications Commission. There is no controlling body for the

networks. They are governed only by the dollar. As long as advertisers pay to have programs put on the air, those programs will be aired.

A great deal has been said about "The Life of Brian," the comedy that is said to be a spoof on the life of Christ. I have not seen it, so I know very little about it. It is showing in local theaters. Of more concern to me is a TV show scheduled for Dec. 9 called "Mary and Joseph: A Story of Love." This sounds great at first thought. But reviews are beginning to cast doubt. A review from NBC indicates that Mary and Joseph meet when he rescues her from an assault by a Roman soldier. Joseph is supposed to be a man of noble background whose family is murdered and the land taken. He then goes to work in the carpenter shop of his Uncle Matthew. The story declares that Mary is sentenced to die for adultery and that Joseph is flogged because he said that the unborn baby is his.

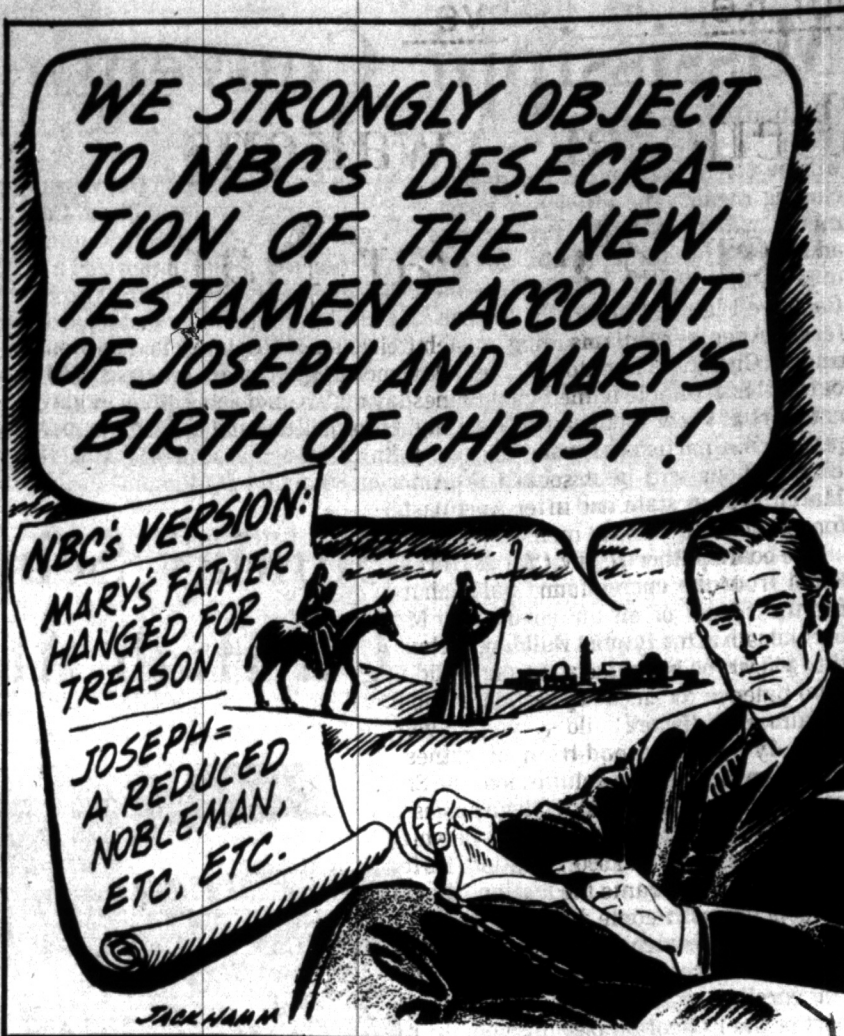
Now, all of that makes an interesting story; but the writers didn't get it from scripture. The question is, how far should a story writer go in presenting a Bible story? I realize that for a biblical story to be televised there have to be

some embellishments. I don't like that particularly; but there is nothing I can do about it.

The idea of Joseph rescuing Mary from rape by a Roman soldier, however, is a pretty far-fetched embellishment. Many children who will watch this production will get the idea that such was actually the case. What has happened is that the scripture has been used solely to provide entertainment rather than to communicate the Word of God in any way. I don't like that at all.

What can we do about material from television networks that we cannot appreciate? Again, the only deterrent is the dollar. When Don Wildmon of Tupelo began his campaign of seeking boycotts of those who advertise on programs showing such material, I thought he was engaged in a pipe dream. Now I am beginning to feel he has suggested the only answer.

Of course, everyone will have to decide for himself what he feels is objectionable and what he feels is not. It seems that his only clout for protest, however, is at the marketplace. — DTM



## Faces And Places

By Anne Washburn McWilliams

### A Closed Door

Nothing hurts quite so much as being shut out. Have you ever knocked on a door and been refused admittance? Do you remember as a child that you wanted to take part in a game, but the other children would not let you play? Or maybe you have wanted to join a club or a team, but a certain group kept you out?

After doing an emergency operation on me when I was 20, a doctor told me, "We saved your life, but you will never have children." It was as if he had slammed a door in my face.

In the early years of my marriage, whenever I went to a Sunday School class meeting or other women's meeting I always felt shut out. As I listened to the others talk about their children, I felt as though I were outside in the dark, looking through a window at others in a lighted room. Almost always I returned home trembling and on the brink of tears. But I didn't think that staying home and becoming a recluse was what I wanted.

W. D. and I considered adopting a child, but for various reasons that did not work out.

(Later, when my friends' children began to grow up and the mothers began to talk about the problems they were having with their offspring, I confess I could not resist some wicked inward chuckles.)

In 1972, the timing suddenly seemed right for our long-considered move from Jackson to Clinton. I prayed, "Lord, if this move has Your blessing, let me know that by the amount of the monthly house payments." W. D. and I had decided on a certain figure we could not go above. Payments on the house we wanted, but had not before dared ask the price, came to exactly that amount.

Since then, I've become aware of many reasons why the move was good for us. One that brought me especial joy was that my sister's son, Tom Brown, came to live with us for five years, until he had graduated from

Mississippi College, and a year afterward. Since I only have one sister, I have always felt unusually close to her and her three children.

At Mississippi College Tom met Susan Morse, a lovely Christian girl, whom he married September 1 of this year. Coincidentally, her mother, Pauline Morse, had worked in the office of the Baptist Record, as Dr. Joe Odle's secretary, about 10 or 12 years ago, so I had known her and her husband Jerry, and of course Susan, for a long time. (Or was it coincidental? Was the Lord even then beginning to answer my sister's and my prayers that "our" son might marry such a fine girl?)

After their all-blue wedding (the ceremony performed by Julius Thompson, pastor at Ridgcrest Church, Jackson, where Susan "grew up") the two moved to an apartment in Clinton, not far from us. He's an engineer's aide for the state highway department and she's traffic and news announcer for WJQS.

Though I see them often, I am somewhat able now to sympathize with mothers who suffer the symptoms of the empty nest syndrome. Tom's bed at my house is empty; his toothbrush and razor are gone from the bathroom; his chair by the TV is unoccupied. I miss the telephone ringing for him, and the young people walking in and out.

However, I have outgrown my earlier grief over the closed door in my life. I find that I can genuinely share in the happiness of women who tell me all about their children and grandchildren.

At Christmas time in particular, I feel a need to put away self-pity, a need to look about for others who may feel shut out and lonely. Perhaps there is an international student, a homesick missionary kid, a youngster at the Children's Village, or an old person who needs attention — someone to whom I can reach out and draw into a circle of love.

### Six-page papers . . .

## A matter of economics

Readers have noticed that almost all issues of the Baptist Record for the past several weeks have been six pages in size. The staff of the Baptist Record regrets that this has been a necessity; but there has been no alternative.

Two factors have entered into the situation. First, budgets must be made up almost a year before they are to go into effect. That means that two figures must be estimated, and trying to determine them is always only a guess. They are the postage rates for the next year, and the price of newsprint. The computer print-outs on the budget are watched carefully during the year, and adjustments are made as

necessary to keep the operation within the annual budget figure. About the only way to make major adjustments is to change from the regular eight-page paper to a six-page production. Only one or two other state papers have as large a paper in square inches of available space as does the Baptist Record when we are running eight pages. Those papers don't run the larger papers consistently either.

The second factor is that a newsprint shortage hit at about the same time that we discovered that postage and newsprint prices were going to make it necessary for us to make the adjustment to six-page papers for most of the remainder of the year. So even though we could have stayed with eight-page

papers on an economic basis, the paper just was not available consistently. The allotment to the printer was reduced, and we had to adjust to meet the market situation.

The Baptist Record appreciates the tremendous interest that Baptists in Mississippi have in being informed of Baptist affairs. It was reported during the recent Mississippi Baptist Convention that our circulation is now 126,260. This makes the Baptist Record the third highest in circulation, among the 34 Baptist state papers in the nation, according to available reports. We will continue to try to present the news and items of interest to the best of our ability. When prices and shortages force

us to cut down on the size of the paper, we will try to shave the size of the news to continue to run as many items as possible.

The purpose of the Baptist Record is to seek to help the churches of the Mississippi Baptist Convention to carry out their mission of witnessing to the world. We try to do this by seeking to help you, the individual reader, to be better able to serve your church as a responsible church member.

In this way we serve the Mississippi Baptist Convention, the Mississippi Baptist Convention Board, and the cause of Christ, which is our constitutional requirement as an institution of the convention.

## Letters To The Editor

### Ingratitude!

Dear Editor:

It was Sir Christopher Wren, the great English architect of churches, I believe, who said, "A people are known by those whom they delight to honor."

We, the Mississippi Baptist Convention, by our recent action deleting the retirement pay of \$3,600 per year to our former Executive Secretary, earned for ourselves any reputation we may receive as a little and ungrateful people.

When has any organization, except in the very coldest and harshest realms of business, discontinued a person's retirement benefits seven years after retirement? Indeed, federal laws have been passed to prevent a business organization from unfair treatment of retired employees. And we, acting under the professed claim of zeal for Bold Missions, did this within a convention of Christian people!

We earned for ourselves a reputation of being little people. What is \$3,600 in a budget of 11.2 million dollars? Have we given no thought to the effects of inflation upon that modest amount over a period of seven years? The late Dr. H. M. King, the great pastor for so long of the church where I served, retired in 1940. When I came in

1961 to be the pastor of this beloved people, they were providing from the church budget, after twenty-one years, a monthly annuity to Mother King, his precious companion. This was continued and increased several times until her death in 1966. Oh, what a joy we had in doing this!

We have earned for ourselves the reputation of being ungrateful people. Our former Executive Secretary was for twenty-five years our host pastor for the annual meetings of our State Convention. Has anyone ever known of a more gracious host pastor? I can see him now, year after year, asking for a moment of personal privilege, escorting his esteemed predecessor, Dr. W. A. Hewitt, to the pulpit and presenting him to the Convention. What graciousness, and how thoughtfully and graciously he would do this and so many other things to make us feel welcome and wanted. And we used his former pulpit to present and adopt such a motion!

After repeated urging and appeals from the search committee, he resigned as pastor and became our Executive Secretary at a time when

we were in a quandary. He assumed a new measure of administrative responsibility, led us, encouraged us and did what had to be done in budget planning and fiscal frugality to set our Convention on a sound financial course, where we would be able in time to do more for missions, more for Christian education and more through all our Convention work. How did we forget? What happened to gratitude?

I have not talked with our former Executive Secretary, and I do not know what pain we have inflicted upon him, but I for one am ashamed and embarrassed.

Joe H. Tuten  
Pastor  
Calvary Baptist Church  
Jackson, Miss.

### The Cooperative Effort

Editor:

The information has just arrived of the receipts from Mississippi through the Cooperative Program to Golden Gate for last year. The total was \$139,313.56. We thank God for this and

for the support it represents. Please express to Mississippi Baptists our deepest appreciation for this mission seminary for such generous support.

Sincerely your friend in Christ,  
William M. Pinson, Jr.  
President  
Golden Gate Seminary

Richmond, Va. — The Southern Baptist Foreign Mission Board granted Margaret Fund Scholarships to more than 650 MKs (missionary children) for the fall 1979-80 school term. More than \$800,000 from Cooperative Program and Lottie Moon Christmas Offering funds will go toward scholarships this year as part of the board's commitment to helping missionary families overseas get adequate education for their children, said Rogers M. Smith, administrative associate to the executive director. All MKs are eligible for aid during four years of undergraduate and one year of graduate study, and those in church-related vocations may also receive aid for three years' study in a Southern Baptist seminary.

### Determine and Meet Spiritual Needs

## Church Missions Committee Is The Key

By Ray Grissett, Consultant  
Cooperative Missions Department

Many of the forgotten people, as well as the unknown people in our church fields, could be reached through Church Extension ministries of the local churches. One of the main instruments would be the Church Missions Committee Manual. The vital group that would function with this material would be a Church Missions Committee.

The Home Mission Board, through the Cooperative Missions Department of the Mississippi Baptist Convention Board is making available a free copy of the Church Missions Committee Manual to any church which will form the committee, elect a chairman and send the name, address, telephone number to J. Ray Grissett, at the Baptist Building. We urge you to do this.

The vast majority of our churches are focusing their attention on a minority of the population: the young family; husband, wife and children under 18 still living at home. Only 34 percent of the total population, how-

ever, is in this category. The remaining two-thirds are largely ignored by our churches.

If we are, to prevent decline in the future, our churches must reach in increasing numbers four specific groups that are not now effectively being reached: divorced persons; the elderly; singles never married; and young marrieds that are the products of the 1960's.

An even more staggering and shocking fact is that we normally are reaching only a very small percentage of people in our "regular worship services." Most of our converts are those that have been reared in the church family. A church that ministers to the needs of its community should never lack for opportunities or prospects. Such a church must constantly remind itself why it is ministering and discovering ways to enunciate that "why" inwardly to its membership and outwardly to its community, as a parallel witness to its action.

Through Church Extension ministries, concepts and perspectives, the church not only is worshiping and wit-

nessing, but becomes a ministering fellowship of believers who are equipping one another for continuous Christian growth through community-wide, state-wide and world-wide service for God.

There are several ways that a Church Missions Committee can help the church discover the needs for expanding its witness and ministry. These include creating a climate of sensitivity to local mission needs. As a Church Missions Committee studies and gathers data it will identify mission needs. These needs should prick the conscience of the church members. Set goals. For a church to protect itself from setting into sinful complacency the Church Missions Committee can be the driving force to assist the church in setting its goals for divine ministry and evangelization. Design an action plan. A plan of attack must be communicated to a church by its leaders in order to involve the total church family. By recommending priorities, the Church Missions Committee can assist the church in the best use of personnel and finances. The

Church Missions Committee can be the key in helping the church determine and meet the spiritual needs of the world.

Some of the broader areas of community ministries could include: week-day ministries of various types, Mother's day off program, community clinic, church hospitality house program, church community club, church community tutoring program, church senior adult club, church day care ministry, ministry to international families, telephone reassurance, senior adult transportation ministry, various institutional ministries, drug rehabilitation projects, personal crisis ministries, various recreational ministries, missions Sunday Schools, mission Vacation Bible Schools, Mission revivals, music ministries and assistance to sister churches in need.

There are many brochures, pamphlets, and books, that are available for your use if you will contact the Cooperative Missions Department of the Mississippi Baptist Convention Board.

**HOW TO WAKE UP SINGING** by Phyllis Stillwell Prokop (Broadman, 191 pp.) This book is directed toward the discovery of "how to wake up singing," through the development of a singing state of mind based on biblical principles. It says that singing is good, singing is possible, and singing is authorized by God — and it gives techniques for developing a "singing" attitude of life. Mrs. Prokop believes that no life need be one long anxiety-ridden sigh. Her thirteen provocative chapters show how to turn negatives into positives. For instance: Have a Day of Work/Treats; Have a Wardrobe That Says "Go!"; Rediscover the Act of Play; Have a Satisfying Self-Image.

**TRIUMPH OVER TEARS** by Mary Brite (Thomas Nelson, paper, \$3.95, 143 pp.) This book offers practical advice for anyone who tries to encourage and support new widows. The hope, comfort, and encouragement the author received from the Bible is intermingled with examples of real-life situations shared by other widows. Mary Brite, a free-lance writer and photographer, organized a self-help therapy group for widows, called Solitaire.

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## Ebenezer Awakens After 25-Year Nap

By Anne McWilliams  
Ebenezer Church in DeSoto County for 25 years had only four members. Then, like Rip Van Winkle awaking from a long sleep, Ebenezer woke up. The church, in Love just south of Hernando, was organized in 1876. From about 1950 to 1975 its membership included only Mrs. Harry (Verna) Wheeler, Mrs. Birdie Munn, and Mr. and Mrs. D. P. Scott.

These, usually with 15 or 20 visitors, would hold a worship service and hear preaching once a month, every second Sunday. Since the church building was heated only with a wood-burning stove, the services were held in the home of Mrs. Munn. Walton Scott, a Methodist, led the singing.

Then Mrs. Wheeler sold 500 acres of land, and part of it became the Buena Vista Subdivision. People began to move into the Love community.

In 1976, America's Bicentennial year and Ebenezer's centennial year, the church was "reorganized," and given a new start. Since then a new sanctuary has been built. Now the church has 112 members with Sunday School attendance averaging 70 or 80.

Baptisms at Ebenezer this year have numbered 24. In a recent revival, in which Paul Ragland was the evangelist, there were eight professions of faith.

Besides regular Sunday services the

church has a Bible study class on Monday mornings, prayer meeting Wednesday nights, and Bible study Friday nights for college and career groups.

John Mahony, a student at Mid-America Seminary in Memphis, is the pastor.

Serita Hardister directs the children's church which is held in the old church building.

Mrs. Wheeler said that the old church is to be restored, to look as it did in its earliest years. The old pews and furniture, the old pulpit stand, and even the old stove had been sold. All of these are to be brought back.

Since 1976, First Church, Jackson, has been assisting with financial aid, which Ebenezer needed to get back on its feet. The Missions Committee of the Jackson church visited DeSoto County and were interested in what they saw and learned. On hearing their report their fellow church members agreed to give a designated amount each year to Ebenezer (for pastoral aid, or for whatever might be needed) on a decreasing basis, as the church becomes more self-supporting. Also First Church loaned Ebenezer a house trailer to use as a nursery and for extra Sunday School space.

Because four people would not give up, a church did not die. And there's no telling how many lives Ebenezer may touch in the next 100 years.



Ebenezer (DeSoto) has a new sanctuary.



The old church building at Ebenezer is used as a children's church. It is to be restored, and furnished as it was in its earliest years. Ebenezer was organized in 1876.

## 14 Will Get Degrees

Fourteen students from Mississippi will receive degrees during the winter commencement exercises of Southern Seminary to be held at Travis Avenue Church, Fort Worth, Dec. 14, at 7 p.m. One of the Mississippians, William LeRoy Morgan, will receive a doctoral degree.

Morgan, Seminary President Russell H. Dilday will present degrees and diplomas to the 270 candidates.

Duke K. McCall, president of Southern Seminary, will be the commencement speaker.

Mississippians to receive degrees will include: Judith Ann Bridges, New Albany, MRE; Deborah Rush Davis, Laurel, MDiv; Frederick Floyd Davis Jr., Laurel, MDiv; Jimmie Shellyn,

Gresham, Columbus, MRE; Arthur Stuart Middleton, Jackson, MDiv; William LeRoy Morgan, Clinton, DMin; David Lee Morrow, Jackson, MRE; Clinton Clifford Purvis III, Clinton, MRE; David R. Raddin, Greenville, MRE; John Arthur Rish, Gulfport, MDiv; Garland L. Robertson, Collins, MDiv; Jerry W. Smith, Iuka, MRE; Gene Paul Smith, New Albany, MDiv; and William Ronald Thompson, Purvis, MDiv.

## West Jackson Church Youth Rally Will Feature Harvest In Concert

The West Jackson Church, 3930 South Drive, Jackson, will present a youth rally Saturday, Dec. 8, at 7 p.m. Featured guests will be Harvest, singing group from Mississippi Col-

lege, in concert, along with the Rosetones and Gregg Moore.

John Holifield, pastor, states that the rally will be sponsored by the church, without admission charge.

## AMA Grants Continued Accreditation To Med Center's Technology Program

The American Medical Association has granted continuing accreditation

to the Mississippi Baptist Medical Center's Medical Technology program for a period of two years for the training of 12 students a year.

The AMA Committee of Allied Health Education and Accreditation granted accreditation upon recommendation from the National Accrediting Agency for Clinical Laboratory Sciences, the Review Committee sponsored by the American Society of Clinical Pathologists and the American Society for Medical Technology.

The School of Medical Technology is a division of the Department of Pathology at MBMC.

## Revival Dates

**Houston Road Church, Laurel:** Dec. 9-12; Perry Neal, guest evangelist; Bobby Hood, guest music evangelist; services nightly at 7 p.m. plus Sunday at 11; Jimmy Hood, pastor. Joe Vance, minister of music; Neal, president of the Alabama Conference of Southern Baptist Evangelists, will meet with grades seven through college at 6 each

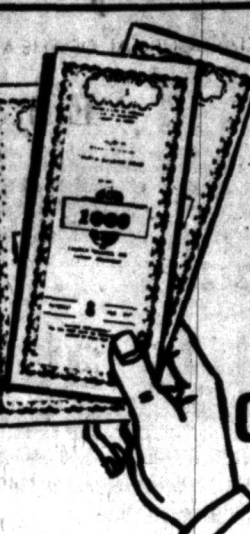
evening for a time of "scrambling" and at 6:30 with grades 1-6 for "Fun-Tas-Tick." He will hold a youth "rap session" following each evening service. Bobby Hood and his wife Sue were missionaries to Argentina from 1971 to 1975 but were unable to return due to medical reasons. He is now pastor of First Church, Marrero, La.

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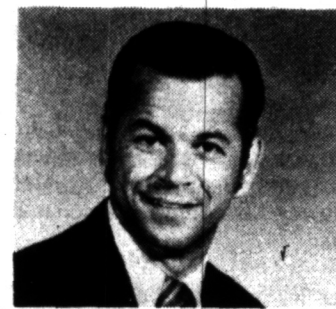
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JANUARY 20, 1980



Gene Henderson, B.A., Th.M., Th.D., pastor of Fairview Baptist Church, Columbus, teaching "Introduction to the New Testament."



Robert Hamblin, B.A., B.D., Th.D., D.D., pastor of Harrisburg Baptist Church, Tupelo, teaching the basic course in "Preaching."

The North Mississippi Center of the New Orleans Baptist Seminary will offer theological preparation for ministry for persons who have not received college degrees. All students who participate in this program will be enrolled in the New Orleans Seminary through its off-campus branch in the University Center in Tupelo. For more information or application forms, write or call Fred B. Moseley, Director of the School of Christian Training, New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, LA 70126.

## THE VILLAGE VIEW

FROM  
**Baptist Children's Village**  
P. O. Box 11308 Jackson, MS 39213



Part of a village choir performing in "Enchanted Journey" in Powell Chapel. They join other Village singers in presenting "Christmas Sparkles" this year.

### Christmas Sparkles At The Village:

We again remind you that the boys and girls on our Jackson campus from all age groups will be singing and performing for your holiday pleasure again this year, as we present the 15th annual production of "CHRISTMAS SPARKLES AT THE VILLAGE". The two performances scheduled for 1979 will be offered on Friday and Saturday evenings, December 7 and 8. Each performance will begin at 7:30 o'clock P.M. in Hester Activities Building on our Jackson campus, which is located on Flag Chapel Drive at West Northside Drive.

As is our custom, the performances will include choral music of the season, performed by various choirs and choral ensembles from The Village's Department of Music, under the direction of Ruth Glaze, who is the Director of our Department of Music, and her

Associate, Sharon Stone. Each performance will extend for approximately 1-1/2 hours and will feature sacred music of the season as well as the popular holiday tunes. For 15 years, Village young people who find pleasure and profit in our therapeutic music program have elected to refer to this occasion as their "choral Christmas card" as their means of saying "thank you" to so many friends and supporters who mean so much to them throughout the year.

There is no admission or other charge, and everyone who is interested either in music or in our child care ministry, is cordially invited to attend. We regret that seating accommodations do not allow us to accept reservations. Since we are usually favored with heavy attendance, it is suggested that friends who so frequently come in large groups, by bus, arrange to arrive on our campus well before the scheduled time for the program. For the 15th consecutive year, we welcome you to "Christmas Sparkles"!



Main Building — Our Town, near Brookhaven being acquired by The Village.



### Presenting our Staff

James K. Burke, left, is a Housefather, Jackson Campus, with 17 months of service.

Eunice A. Burke, right is a Housemother, Jackson Campus, with 17 months of service.

### The Holiday Fund:

For many of us, memories of the Thanksgiving-Christmas season include recollections of good food, along with the happy fellowship of family and friends and rekindled feelings of love and unselfishness. Each year, we ask friends of The Village and its children to include our boys and girls in that American tradition through a generous, cash gift to our HOLIDAY FUND. We are grateful to report that hundreds of individual Mississippians, to whom this appeal is addressed, respond each year, with the result that our HOLIDAY FUND has become more important to the needs of Village children than any other appeal during the year, with the single exception of the Mother's Day appeal, which is made to churches as organized groups, instead of to individuals.

Traditionally, we have used the proceeds of the HOLIDAY FUND to purchase Christmas presents for those Village boys and girls who would not otherwise be remembered, reserving the bulk of the fund to feed our children, not only at Thanksgiving and Christmas, but throughout the year. Thus, those who remember Village youngsters at this season quite literally invite them as Christmas guests, both under the tree and at the table, because donors to the HOLIDAY FUND make Christmas possible for our children, and, at the same time, provide most of our food and milk budget.

With food cost at all-time highs, and with the financial burdens placed upon our limited budget by inflation; gifts to this fund are absolutely critical to the continuance of our children care mission during this holiday season. We ask you to consider our children this Christmas. Mail your check to "The Baptist Children's Village at P. O. Box 11308, Jackson, Mississippi, 39213," marking it "Holiday Fund." Designate it, if you wish, for the needs of anyone of our several installations or for the needs of any one or more of our children whom you may know.

## CHILDREN—CHRISTMAS—CONCERN

YOU CAN FIND THE SEASON'S MEANING IN HELPING US BRING COMFORT AND JOY TO DEPENDENT CHILDREN.



A GOOD GIFT: A Package under the Village tree for a child of your selection or ours. Packages may be mailed or delivered.

A BETTER GIFT: A Christmas remembrance of clothing from you to one of our boys or girls. Contact us for names, needs and sizes.

THE BEST GIFT: A Generous cash contribution to our HOLIDAY FUND. Our greatest need again this Christmas is cash contributions from individuals to a HOLIDAY FUND which will supply each child with a modest material remembrance at Christmas and underwrite our food and milk budget for the entire new year.

On the Jackson Campus, On the Farrow Manor Campus,  
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## Just For The Record . . .



TRACE RIDGE CHURCH will present HARVEST, a singing group from Mississippi College, in concert on Sunday evening, Dec. 9. Trace Ridge is located on Lake Harbor Drive, at Ridgeland. The public is invited. Rodrick E. Conerly is pastor.



CLEAR CREEK (LAFAYETTE) recognized seven girls for their achievements in Acteens. Left to right, they were Angela McMillen, Beth Collins, Mary Britte, Diana Sledge, Suzanne Coffey, Nita Crowe, and Lynn McMillen. Diana is Queen-with-a-Scepter. The other six are Queens-Regent. Scepter and capes were presented by the girls' mothers. Among others on program were Becky Briscoe, then consultant for state WMU, now dean of women at Blue Mountain College, and Mrs. Cyndy Waller, associational Acteens director.



BETHANY CHURCH, Slate Spring, held dedication services Oct. 28 for new kitchen, fellowship hall, and extensive renovation of the existing education space. The pastor, Maxwell Price, brought the morning message, followed by lunch in the fellowship hall. Walter Ballard, former pastor, brought the afternoon sermon. Music was under direction of Ken Hall, director of music and youth. Building committee members are (from left) Joe Scott Vance, chairman; Bunyan Denton, Mrs. Marilyn Williams, Stanley Criss, Mrs. Mavis Luncford and the pastor.

Grace Memorial Church, Lee County, set a record when 185 were present for Sunday School on old-fashioned Harvest Day, Nov. 18. The Gospel Belles of New Albany and the Grace Trio of Grace Memorial presented special music in the afternoon, following dinner served in the church fellowship hall.

During the evening service was the church licensed Milton Lamons of Itawamba County to preach the gospel. Bernel Tate, Sunday School director, reports an average attendance of 150 in Sunday School at Grace Memorial during November. Joe Holcomb is pastor.

Over 300 were present for the 125th anniversary of Shady Grove Church (Lincoln). E. A. Thompson was recognized as being the oldest member present.

Lawrence Associational Acteens took part in a four-hour study of the Foreign Missions Graded book, *Jewels of the Sea*, by Mary Love, Nov. 10 at Nola Church.

Sharon Mitchell, pastor's wife and Acteens director at Jayess Church, led the morning session of study about young people from various cultures and nationalities in the Caribbean who meet to witness and share their Christian experiences.

As Acteens registered, they could hear Caribbean music in the background. Later, they made maps and the seed jewelry of the Caribbean. They also did research concerning Southern Baptist mission work in the Caribbean area.

After lunch together they listened to a testimony role by Mrs. Mitchell, of Lambert Mills, minister in the Caribbean. Vance E. Windom, Jr., the Nola pastor, told them of his own experience, as God called him into the ministry.

Others on program were Denise Windom, associational Acteens director, and Elaine Letchworth, Acteens director at Wanilla Church.

For a double ceremony, every pew was filled in Gatesville Church on Sunday, Nov. 18. Charles R. King, pastor, gave the morning sermon. Then a Thanksgiving dinner was served in the annex.

After dinner three men were ordained as deacons: Windell Lewis, Grady Merchant, and Raymond Patrick. Several deacons from other churches participated.

Seamen's Work  
Calls Assistant

Eliu Camacho-Rodriguez has been named by the Jackson Association as an assistant in the Seamen's Ministry. He will oversee daily maintenance and operation of the Seamen's Center, Pascagoula, as well as help volunteer teams visit aboard ships.

This new worker will open the center four days a week and will visit with volunteer team captains seeing that every ship in port is contacted. On occasion Camacho may stay through an entire evening's program but he will primarily be there to help volunteer teams get started.

The new assistant is a member of Primera Iglesia Bautista de Biloxi where his father is pastor.

## The Balm In Gilead

By James L. Heflin, Pastor, First, Greenville

Jeremiah 8:22

One Saturday a large group of neighborhood children gathered in our backyard to play. They were taking turns visiting the tree house constructed by the boys' "secret" club. One of the boys, after his visit to the house, decided to descend from the tree like a pole climber. He tied a thin cotton rope around a limb, around himself and jumped, expecting to hit his feet against the tree now and then to slow his descent. On the second kick the rope broke and he came crashing down. Upon hitting the ground he grabbed his leg and screamed, obviously in great pain.

A three year-old girl who had watched with wide-eyed amazement ran toward home as fast as she could go. She burst in the door and cried: "Mommy, Mommy. Chris fell out of the tree and broke his leg and he needs some Ben Gay to put on it."

Fortunately, the boy's leg was not broken. Little Amy believed, however, that Ben Gay, when applied, would heal any hurt, even a broken leg. That kind of faith can teach us a very important fact about life.

The Israelites in Jeremiah's congregation attempted to cure their ills with the wrong medicine. They looked in every direction except toward their God. God asked, through the prophet: "Is there no balm in Gilead . . . ?" With the healing, soothing, medicinal oil available from the physician, why was not the health of Judah recovered?

The balm of Gilead was famous for its healing power. The gum-like resin was extracted from the herbs and trees which grew in Gilead, an area east of Jerusalem. Physicians of that day applied the balm to wounds to comfort and to speed the healing process.

The balm was available. Residents of Judah must have known about the medicine. God asked if Judah had applied the balm of Gilead to their souls. If they had, why were they not well?

God's point was that Judah suffered from a wound which ointment rubbed on the skin could not cure. Theirs was a sickness of the soul. They had turned away from the true God. There is no earthly remedy for that illness.

Only God can cure a soul. Seek God to cure the ills of the heart. With the popular song we have turned Jeremiah's question into a declaration. "There is a balm in Gilead to heal the sin-sick soul." By that we mean the power of God can heal the soul. Man is a sinner, sick unto death. God's power, given by his grace, applied by faith, is the only effective cure for the heart of a man or nation.

Senate Asked To Ratify  
Treaties On Human Rights

WASHINGTON (BP) — Declaring that "no theme is more central to Baptist faith and practice than the inviolability of the human conscience and the sanctity of human rights," the Baptist Joint Committee on Public Affairs urged the U.S. Senate to ratify four pending international treaties on human rights.

James E. Wood Jr., executive director of the Baptist agency, told the Senate Foreign Relations Committee that while the Baptist Joint Committee does not "purport to speak for all Baptists," it is confident that its position on the treaties reflects the sentiments of "the overwhelming majority of Baptists in this country."

Wood asked the committee to report favorably for ratification by the full Senate of all four treaties — the International Convention on the Elimination of All Forms of Racial Discrimi-

nation, the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, and the American Convention on Human Rights. He noted that while the treaties were all signed on behalf of the United States when originally drafted in 1966 and 1977, the Senate has failed to ratify them formally.

Members of the Baptist Joint Committee, composed of officially elected representatives from eight U.S. Baptist bodies and the Baptist Federation of Canada, voted unanimously in October to push for ratification.

Other religious groups testifying on behalf of the treaties on the final of four days of intensive hearings included the National Council of Churches, the U.S. Catholic Conference, the National Jewish Community Relations Advisory Council, and the Lutheran Council in the U.S.A.

Gus Garrett, formerly of Lee County, has returned to that county to accept the pastorate of the Indian Hills Church. His new address is Route 1, Box 17A, Sallito, MS 38866.

Indian Hills, a new church, was voted into the Southern Baptist Convention and into the Lee County Association at its October meeting. The church is located at Route 2, Sallito. Garrett moved to Lee County Oct. 1 after serving as pastor in other parts of the state.

Oak Hill Church, Pontotoc County, has called Alvis K. Cooper as pastor, effective Dec. 16. He goes from First Church, Potts

Camp. Cooper has served as pastor in Guam, Germany, and Mississippi. He is a graduate of Blue Mountain College and will receive a Master's degree from the University of Mississippi in December. He and his wife, the former Martha Ann McIlwain of Starkville, have two children, Melody and Marty. The Coopers' new address will be Route 6, Pontotoc, Miss. 38863.

Roy Garrison has resigned the pastorate of Briar Hill Church, Rankin County, to accept the pastorate of First Church, State Line, in Wayne County.



The Williamsses

Union Church, Picayune, has called Dionne Williams as minister of music and education. Williams goes from Friendship Church, Aberdeen. Both he and his wife, Susan, are native Pearl River Countians. They have one daughter, Natalie Nicole.

## Life and Work Lesson

## Need For Authentic Revival

By W. Thomas Baddley  
First Church, Brandon  
Malachi 1:1-2

"Hey, Teacher! Ease up, will you? These lessons are kind of heavy! Can't we go back to a little more of the 'Jesus love you' kind, instead of all this dismal judgment and disobedience? What is the 'redeeming social value' of this lesson? I don't like these lessons. They depress me and make me feel guilty."

Like many other words in the English language, the word "revival" has accumulated some new definitions. We talk about "revival" referring to a planned series of meetings in which we place energy and hope that evangelistic preaching will produce converts, but "revival," in its purest definition, refers to the awakening again of the already converted to the challenges of God's plans.

In passages throughout the Bible we learn that revival (forgiveness and reawakening) doesn't come until there is repentance (being sorry for our sins of action and omission). And repentance doesn't come until we are convicted (brought to a conscious recognition of what is wrong and that it is wrong in God's eyes).

Malachi (whose name means "my messenger" or "my angel") prophesied in Judah about 430 B.C. The hoped for return from "captivity" had taken place two generations ago. The temple had been rebuilt with flourish, but the "new" had worn off. The people had cooled toward God and had only a mechanical worship left. In order for them to recognize their wrong relationships it was necessary to be forcefully negative by focusing in on their sin and preaching impending judgment. Malachi cried out for revival. He described several symptoms of a spiritually sick people. Revival was the prescription for a cure. Can we see similar symptoms today?

I. Doubt Concerning God's Love (Malachi 1:2a)

This is the beginning point of our need out of which all others flow. When we lose the sense of God's love for us, and doubt his concern with our affairs we drift into all kinds of sin.

Malachi quoted God: "I have loved you, saith the Lord." He then immediately quoted the peoples' doubt: "Yet ye say wherein hast thou loved us?" Remember that this people had placed all their hope in years past in

the covenants with Moses and David. They believed themselves impervious to outside attack and above all other people by reason of inheritance.

This false security had failed and they were carried off into captivity. Now they had returned and the Temple had been rebuilt (but not to the glory of Solomon's Temple). Droughts and locusts had taken their toll on badly needed crops. History had marched on and seemingly had paid no attention to Jerusalem. They began to give way to despair and disillusionment. This skeptical attitude had its effects on both the religion of the people and their religious leaders.

Malachi restated the fact of God's love. It was there. It is here, too. When Jesus shared God's plan for mankind with Nicodemus, he began with, "For God so loved the world. . . ." That God would have anything to do with sinful humanity is illogical apart from the fact of His love. He cares for and about us personally and individually. He wants us revived.

II. Contempt For Divine Worship (Malachi 1:10-13)

Worship can take many forms in many places, but there was a designed worship which was to be followed by the people. It involved praising God by the offering of sacrifices. The kinds of sacrifices that were acceptable were carefully described in Deuteronomy and Levitical law, but at that time the privilege of worship in a liturgical form had diminished to a mechanical act of profanity. In their spiritual poverty they began to treat God lightly. They offered inferior offerings and the priests accepted them. Even though the people refused to believe that they had profaned God with their sacrifices, their actions spoke louder than their words. Their offerings are a clear reflection of their attitude toward God.

We may attempt in our attitude toward God, our worship of God, our service under His direction to cloak these with finery and pageantry, and eloquence, but the truth glares through. Our offering to God of self and stuff should be something of value that costs us to give it. Anything less makes a mockery of worship.

Malachi stated that even the heathen were more devoted and honest in their worship. We need look no further than the newspaper to see the level of fanatical "fellowship" others give to their religion and religious

leaders. What would happen if we who are Christ's would display such fervor, zeal and sincerity of worship and service?

III. Failure In Priestly Duties (Malachi 2:8-9)

Though not excusing the people, Malachi pointed an accusing finger at the religious leadership. They had forsaken the covenant and led many astray with false teaching. The priests had been pulled down to the level of the world, accepting inferior sacrifices and speaking what the people wished to hear.

The passage brings home the fact that the leadership of the church must withstand opposition, attack, apathy, stagnation, and temptation, and remain faithful to God's Word and God's work. Those called as ministers should be aggressively leading and faithfully followed.

IV. Forsaking The Marriage Covenant (Malachi 2:14)

Although some might question why Malachi included this firm statement on marriage, we need to remember what he is doing. He is illustrating sinfulness and bringing to light the need for revival.

These verses contain one of the highest doctrines of marriage found in the Old Testament. He indicted his people for their marital infidelity. The worshippers wept and groaned at the altar over their unanswered prayer requests, but they also refused to abandon their sinfulness. Specifically, they had begun to divorce their wives of many years in order to marry younger pagan women. Malachi spoke out strongly against divorce and for a covenant of faithfulness in marriage.

V. Cynical Unbelief (Malachi 2:17)

Having grown tired of religion and God and wrongly perceiving that evil went unpunished and good went unrewarded, the people were questioning God's justice. Yet Malachi asserted that God was at work and that His purposes were redemptive.

Malachi called for revival because:

1. The people doubted God's love.
2. They offered inferior gifts.
3. The priests had forsaken their covenant responsibilities.
4. The people had lost sight of their covenant relationship.

Surely does sound like December, 1979, to me!

## Uniform Lesson

## Christ: Source Of Full Life

By Ed North, First, Quitman  
Colossians 2:6-15

Men have always sought to add to basic Christianity in a misguided effort to make it "complete." Paul is contending against a heresy at Colossae involving mystery religions, a distorted Judaism, and Gnosticism.

Briefly, the mystery religions emphasized cultism, secret rites, magical powers, mysterious worship celebrations, etc. They gave members a sense of togetherness, a feeling of power, and the hope of immortality. Statements in 1:26, 2:2, and 2:18 seem to indicate the presence of this influence at Colossae.

References to circumcision (2:11f), a legalistic formula (2:16), and the demands of the law (2:21) reflect the influence of Judaism. This is, however, a distorted Judaism out of touch with Biblical realities. Paul was confronted with Judaizers in the Galatian churches who insisted that one must become a Jew before he could become a Christian.

Gnosticism is a complex religious system which had its beginnings in the first century A. D., and, almost immediately, began to make inroads into the Christian Church. Space prohibits a full description of this heresy. Suffice it to say, the Gnostics believed spirit to be good and flesh to be evil; they denied that the Christ of God could take the form of flesh; they placed emphasis on a number of "supernatural beings;" they placed emphasis on a number of "supernatural beings;" they believed man could be redeemed through receiving secret knowledge (the Greek word for knowledge here is *gnosis*). Statements in 1:16-17, 19, 22; 2:4, 8-10, 18 reflect Paul's concern over the impact of this heresy.

I. Confronting False Teachers (v.8)

With the background provided above, the reader can understand Paul's direct attack upon the voices of heresy. In his estimation the false teachers were "spilling" for making "a prey" of some of the members of the Colossian Church. He vigorously condemns their deceitful "philosophy," and human traditions.

Obviously, there is nothing wrong with philosophy. Paul has just proved himself capable of the most profound philosophical thought in his descrip-

tion of Christ in chapter one. But, this heresy is nothing more than "the tradition of men." Moreover, it finds expression in the worship of "the rudiments of the world" (better translated, "elemental spirits"). This is a direct reference to the worship of supernatural beings in the Gnostic scheme of religion. They were pushing this in addition to Christ.

Whether it be the philosophy of Colossae or the occult of 1979, whether it be angel worship or astrology, heresy must be confronted. Whether it be Gnosticism or the Moonies, whether it be distorted Judaism or distorted Christianity, false teaching must be called to task. We are not off base when we expect our college and seminary professors to hew the line in biblical interpretation. The souls of men and the future of the church are at stake. We are not far afield when we expose false religions and cults for what they are. The souls of men and the future of the world are at stake. Hear the word Paul uses — "Beware!"

II. Contending For Christ (vv. 6-7, 9-15)

Followers of professional football will understand what I am about to say. We need a "Seattle Seahawks mentality" in the church. The best defense is a great offense. The opponent cannot score without the ball. The best defense against heresy, is a strong heartfelt proclamation of the truth in Christ Jesus. This is Paul's approach.

In the first place, he encourages the Colossian Christians to continue to grow in the Christ they have received (vv. 6-7). Turning away from false teachings they are to "walk . . . in him." The verbs are instructive. "Received" is in the aorist tense, indicating something which happened at one point in time which doesn't need to be repeated. "Walk" is in the present tense, suggesting a continuing relationship with Christ. "Rooted" refers to the sinking of a foundation, and is in the perfect tense, indicating an accomplished fact with continual implications. "Built up" suggests the construction of a building, and is in the present tense, suggesting a continual process of growth. "Established" speaks of a firmness of character, a solid building. So, we have received Christ; He is the foundation of our lives; we are continually growing in

him in a solid, mature fashion. Christians with this approach to live can cope effectively with heresy.

Secondly, Paul insists that Christ is all we need (vv. 9-12). We need no tradition or philosophy of man, for all the fullness of God dwells in Christ. Please note that God's fullness is expressed in bodily form, a direct refutation of the Gnostic heresy (v. 9). Moreover, all of God's fullness in Christ is ours to experience (v. 10). There is no need to "add to" Christianity because everything the soul of man desires may be realized in Jesus Christ.

The Christian has no need for the circumcision of distorted Judaism, for he has "the circumcision made without hands" (v. 11). This is clearly a reference to baptism — spiritual baptism of which water baptism is a symbol (v. 12), just as Old Testament circumcision was meant to be an external symbol of an inner, spiritual experience.

Finally, Paul declares the victory of Christ over false teachings (vv. 13-15).

And, gloriously, we have been freed from the demonic powers of the world. Christ, the conqueror, has left them in disarray.

Eastside Wins  
Two Banners

Association "M" Night was held at Mendenhall, First Church Nov. 26 with a high attendance of 556.

Thirty-two churches of the 34 with Church Training were represented. Twenty-two pastors and 24 Church Training directors were present. Robert Hanvey, pastor, Hazlehurst, First Church, brought a message on Church Training.

The attendance banner was won by Eastside, Magee with 140. Second was Antioch with 64. Third was a tie with Corinth and Poplar Springs, 40 each. The efficiency banner was won by Eastside, Magee with 95% of its enrollment present; second was Antioch with 64%, third was Poplar Springs with 50%.